CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 25, 1841. NO. 1091.---VOL. XX.—NO. 39.

For the Register and Observer.

'Angel of death! too soon, too fast, thou'rt come.
Life which shall send
A message to its end,
And when death comes, cry, "Welcome friend."'

The crimson curtains were close drawn—the brightness of the mid-day sun as it gleamed through their heavy folds, filled the whole chamber with a rosy glow—noble landscapes, and heads of antique grace, from the pencils of Berghem and Murillo, gave back the mellow light, with the freshness of reality, while from amid the masses of the drapery, or a darkened recess, marble chiselled by the hand of genius, blushed into life, here the exulting spirit of a Roman festa, there the dark eyed Psyche of the Greek mythos. Upon slabs of porphyry and mosaic, were from Pompeii and Herculaneum, porcelain from Sevie, spars from the bosom of the earth, brilliant shells from the southern deep, and all the exquisite devices, for wiling away an hour, which wealthy fashion garners to itself. On one, a few exotics, which seemed to wonder at their own unfolding in so uncongenial an atmosphere, gave forth their fragrance, and bent as if in pity or dejection over the pile of cushions near. Half buried in their downy embrace, reposed a form which in the unconsciousness of childhood had won the eye of art, and kindled the fancy of the poet, but the years which had passed, had added to its exquisite proportions, no matronly grace, no soul-subduing dignity—the affectations of the coquette, the haggard touch of fashionable dissipation, and utter seclusion from the fresh air of heaven, had rendered this shaded light necessary to its graceful effect. It was that of a wife and mother. They had told me she was ill, and as the daughter of her childhood's friend I came to watch beside her. To how little purpose! A stand piled with rich confections, jellies and the natural delicacies of the season stood near her. She turned to it pettishly, when I spoke, complaining that her physician had confined her to a fruit diet and all she 'thought worth living for,' was an 'omelette' or a 'pate.' She had been lying there for three months, and what new trial she was to bear, she could not guess—her servants pilfered from her, her maid did not know how to dress her, and as for her children, just at the moment when her head was weakest, they seemed to be suddenly gifted with a thousand unheard of facilities for making a noise. A door slammed somewhere as she spoke. 'Just hear that,' she exclaimed, turning to a little child at her feet'—'Do you wonder I am dying? Go Ella, and order some flannel on that door.' 'But mamma, I am so tired.'—'Tired! ungrateful child! what do you think of me? Not another word, you need not come back,' and *before* I had done wondering at this sudden display, while the child dragged herself slowly out of the room, she resumed her monotonous whine. I could not conceive what she suffered, no one cared anything about her, her neighbors to avoid the trouble of a call, sent her flowers and fruit, her husband remembered her when he went to market and sent up, when he came home to see how she was, but he would not do anything to gratify her. It was only yesterday, that she had urged him to send away those frightful curtains and get some of the newly imported broderie, but he had insisted upon clinging to the damask. She had asked him this morning for a bracelet which she saw the last time she rode out, and he had looked so astounded, that she really believed he would be glad, when she was gone, where she should not care for it. I interrupted her in the midst of a tirade which it made my cheeks burn to hear, to inquire how she spent her time. She did not know, she had just sent for Lady Bury's last novel, but supposed it would be out for nothing was ever in, when *she* wanted it. Sometimes she embroidered, sometimes she sent the servant for patterns which amused her, and as a last resource, she spent an hour with a gossiping neighbor. 'If I had never married,' she concluded, 'I should have done well enough, but these family cares would wear anybody out.' I mildly suggested that a little fresh air might do her good. 'Fresh air!' it made her shiver to look at my thick shoes, it would kill her, what a blessing to have such a constitution as mine,' and she concluded by showing me, with a sudden burst of energy, a ribbon which she pronounced 'divine.' As I was not conversant with angelic gauds, this was a criticism to which I could not assent. I made but cold comment on its beauty, and after a little chat to no better purpose, we parted, her whining voice reminding me with a depth of wisdom for which I had not given her credit,' that it was best not to boast of my strength, for I too, might come 'to this.' To this? oh no! I have sometimes turned from the dwelling of contagion, with the feeling of health, more buoyant within me, than when at early dawn I have drunk in the breeze sleeping on the open hill-side, and now as I parted from this child of luxury, I felt the strongest consciousness that 'to this,' I could never come. May God forgive the pharisaical emotion. The weather had changed while I was with her, and yet, it was a relief to meet the cold, damp air. I drew my mantle closer, and turned into a bye-street not far from her dwelling. Above two pair of narrow stairs, was a low room where a child sat humming to himself his Sabbath hymn; 'Mother is sicker' said he with a faint smile as he looked up, and he led the way to another room more remote from the street, where, upon a coarse pillow lay the wan cheek his little lips so loved to press. The last time I had been to the house, he himself lay there, and she with an exhausted frame, but an untiring love ministered to his failing energies. He was now convalescent, and yet how sadly changed! The joyousness of his young smile was gone, a heavy thought sat on his brow, and he stood apart as anxiously as if upon my fiat depended her life or death. I had observed her distressing cough, and trembled as the symptoms of a pulmonary disease had one after another made their appearance, but I was not prepared for this. Her bed was delicately clean, and although her eyes were closed and her breath came with pitful heaving, she seemed mechanically to hush the infant on her arm. She smiled brightly when her son spoke, and one who sat by her bedside moved to give me her seat. 'It is only a neighbor,' said the sufferer, when she had gathered strength to speak. 'I don't know how it is, but when her little ones are at school she always manages to spend an hour with me—the poor must help each other.' And I saw by the beaming of her eye, how much she felt the kindness. 'Who has been nursing you,' I asked, for the voice which sank too low for my ear to catch its loudest tone, told me how ill she was. 'My little boy,' she replied,—'he does every thing for mother—he can keep the room tidy, hush the baby and get the few things I want.' He! he was but five years old—she could not have trusted herself with him, not entirely—but when she was so ill her husband would not go far from home to work, and if she wanted him, the child could carry a message. It was a blessed thing her husband was so patient—he never cared for himself so he but kept her comfortable.—A friend had been in the day before, and made her some broth, and she felt much better for the nourishment she had taken.—'And have you wanted for nothing then?' 'A sick person's wants are apt to be whims,' she replied, 'and we are too poor to be troubled with them. Everybody has been kind to me, I do not know how to be grateful enough. I am quite ashamed to see how much love there is for me, who deserve so little, and sometimes I would send my neighbors away, if I did not know what a blessed thing it is "to give, hoping for nothing again."' 'But you will get about again?' I said with less than my wonted caution as the needs of her young and sickly family pressed upon my mind, 'you will soon be able to help them' She shook her head. 'Not in this world, I think, I can scarce live a fortnight, and yet, God will hardly take me from these sick babies at the beginning of the long winter. I think I may get about again. There are *so many things that I want to do!* You do not know how glad I am to watch my child when I am alone, it has never given me a moment's pain, and my little boy is so thoughtful, indeed I do not think that you could have nursed me better yourself,' and as I saw her cheek flush with maternal pride, I felt that I could not. 'You think I am low spirited' she continued when she saw that I did not speak, 'but look if it will not frighten you, and see how I am pining.' I turned away, not frightened, but deeply pained, when drawing aside her tattered garment she showed me a limb so wasted, that the tiny hand of the infant beside her, might have clasped it. 'And have you no fear, are you always thus at peace?' I asked in a faltering voice, as I saw that her wish was father to her hope, and that there was indeed no help. There were some things which troubled her, she was afraid her husband's room was not so clean as he liked to have it, that his clothes were not so tidily kept as when she could look after them herself, and then as if for the first the true import of my question dawned upon her—she added,—'but perhaps you were not thinking of that, I do not fear death, I have a strange calmness when I look forward to it, I am sure God will take care of all those I love, and perhaps it is his peace I feel. I do not like to leave my boy, but in a land like this, you know ma'am, he stands the same chance as the mightiest. He is a bright child too, he has never disobeyed me, and while I feel that he never will, I can go willingly.' With my sympathies excited, even in behalf of the untidy room and unmended clothes, I left the dwelling which love and cheerfulness had consecrated. Well might the heart joy to see such witness to the truth which is in Jesus, as it sank to see luxury ministering to indolent caprice. She whom the world had blessed in fortune, friends and favor, with a disorder that it would have puzzeled the Parisian faculty to determine, repulsed by her own fretfulness every attempt to alleviate her real or imagined pain. She to whom God seemed to have denied the very necessaries of life, was nourished by the love in her own heart. The irresponsible repining mother, suffered for trifling courtesies, worse than denied her by a repining child—while the disinterested tenderness, which forgot self in the weakness of its offspring, was repaid for every sacrifice, prevented even the expression of its wishes by the premature thoughtfulness of its object.

C. W. H.

For the Register and Observer.

ALLEGED DECAY OF UNITARIANISM.

I was pilgrimaging homeward, having paid my devotions to the shrine of science at the late anniversary; a gentleman riding alone in a chaise overtook me and very kindly invited me to be seated with him. This generous overture being gladly accepted, we were soon in conversation and learned something of each other's position in society. 'And how,' said he, 'do you account for it that Unitarianism, with all its advantages from learning, talent and wealth is now on the decline and, like an old man, seems to be hastening to its grave?'

Though your question be not altogether a fair one, for you ask me to account for what, in my view, is not a fact, yet, waiving that consideration, I will, agreeably to the yanky privilege, answer to one question by putting another. How, then, do you account for it that Protestantism in Europe has made no advances for these three hundred years? Luther commenced the Reformation about 1520, and Protestanism was firmly established between 1540 and 1550. It was planted in the Northern States of Germany, Sweden, Denmark, Holland, Scotland, in nearly half of France and a part of the Swiss Cantons. England took the midway stand of national Episcopacy. The other countries of Europe remained Catholic. And such they continue to the present day. The lines of demarcation, as then drawn, remain still as they were. Protestantism in Europe has made no advance for 300 years. I ask you to account for this, which is a real fact. But I will not insist on an answer (though it be an interesting subject and worthy of special investigation) except that you acknowledge, as you must, that the cause of Protestantism, standing still in Europe for 300 years, is not the want of having its foundation on truth.

And I will propose another question; how is it to be accounted that the true doctrine of the Solar System which was taught by Pythagoras, in his flourishing schools, at Sumas and Crotona, and which he learned, doubtless, either in Egypt or India, for he is said to have visited both those places in quest of knowledge; how, I ask, has it happened that such a doctrine of truth, having once been attained, should become forgotten and be unknown in the world for the space of 2000 years?

And I will, moreover, ask of you the meaning of this Scripture-passage; 'And the light shineth in the darkness and the darkness comprehendeth it not.' The import, you will admit, is not doubtful. In order that any doctrine of truth prevail in the common mind, the latter must be sufficiently enlightened to receive it. Ignorance and prejudice are insuperable obstacles. They must be removed before the truth can have 'free course, run and be glorified.'

You say that Unitarianism is dying out the land. But it now has, in Boston, which you call its head-fountain; and in Massachusetts; style it, if you please, its present ground; more ministers and churches than it ever had before. Such is the fact in New England; and such, also, in the United States. Every year adds to its numbers. On what ground then is it so urgently insisted that Unitarianism is waning down into extinction and death?

Look around you, my dear Sir, and consider the wide extent of moral territory over which the Unitarian sentiment has spread itself. There are about 250 Congregational ministers; 500 of the Universalist order; 500 of the Christian Baptists; and 200 of the Campbellite school; making an aggregate of about 1500 preachers, who hold the belief of but one person in One God. Fifty years ago there were, perhaps, not ten; now a thousand and half a thousand! Does this indicate decay and speedy extinction?

You say that Unitarianism is running low and running out in Old England as well as in New. Why then has one of the English Bishops recently uttered a loud and an inviting voice to the Methodist denomination, calling upon them to unite with Mother Church and strengthen her against the growing and overwhelming numbers and force of Unitarians and Universalists?

You, moreover, tell me that Unitarianism is a leaden and forceless religion, destitute of a vital principle and, of course, cannot live and prosper. That it stands on the basis of human reasoning and pride. That it does not cherish humility and is essentially wanting in simplicity and power. Now, Sir, I am astonished that you and others should, as you have and do, accuse Unitarianism of, in this respect, comparing, to disadvantage, with orthodoxy. The very contrary, Sir, is the obvious fact. Which is the most simple doctrine; that Jesus Christ is the Son of God, or that he is God, himself? That the Father and the Son are one and the same Being, or that they are distinct and two? That God is the Holy One or that he is the Holy Three? What simplicity is there in the doctrine that God is one God, the Father Almighty, and yet that there are, in heaven, two others, equal to the Father? What simplicity is there in the doctrine, that faith saves the sinner but that the holiest repentance cannot save him. That a man must become holy before he can be justified, and yet that personal holiness is, in no sense or measure, the ground or cause of his justification? And yet Unitarianism is publicly and solemnly disparaged on account of its want of Scriptural simplicity.

You affirm that Unitarianism cannot give birth to humility because it does not acknowledge original sin, and because it makes use of reason in the interpretation of the Scriptures. We are buffeted with the 'railing accusation;' the pride of human reason. But how should the Scriptures be interpreted other than understandingly? What can a man know without the use of his reason? Must the Bible be interpreted by the rule of a human creed? Is that true humility? Is it the way to grow in the knowledge of our Lord and Savior, Jesus Christ? Our Savior taught humility; and taught it more impressively than it was ever taught before; but he did not ground the duty on the doctrine of original sin. Nor has any sacred writer made that virtue to stand on this foundation.

When you undertake to forestall that our time and limits will be 'but a span long,' because of the incompetency of our religious principles; you essay to do it by the force of argument. You attempt to reason down Unitarianism by charging upon it the sin of human reasoning! But if reasoning be pride and delusion in our hands, can it be any thing better in yours? How can it be just and safe for you to reason, while it is wicked and dangerous for us? At the late anniversary in A., Unitarianism was assailed, both in prayer and in declamation, as a departure from the truth, simplicity and power of the Christian religion. Could this have been done intelligently and justly? Was that a soulless Gospel which Jesus Christ, himself, preached? And yet he preached neither the doctrine of the Trinity, nor original sin, nor the atoning sacrifice, nor of justification by faith distinct from repentance. If these doctrines, all or any of them, constitute the essence of the Gospel, then there is none of it in the sermon on the mount, nor in the conversations with Nicodemus, the woman of Samaria, and the Jews; nor in the parables of the Prodigal, the Pharisee and Publican, the marriage feast, the laborers, the pounds and talents, the ten virgins, the sheep and the goats, nor in any other.

Dr Dana, in his discourse on the character of the late William Bartlett Esq. delivered in the Chapel at Andover, makes separate addresses to the guardians of the school, the instructers and the students and represents them as pledged to support the doctrines of the Institution; as guilty of moral treachery and faithlessness if they fail to do it. But I ask, Sir, if any man possess the moral right to pledge himself to the future and untiring support of any human creed? Is not every man morally bound to follow his own conviction? And if, as he ought, he keep the eyes of his mind open to the light, he cannot know what his future conviction may be. Admit that he may properly promise what he will do, yet he cannot, with propriety, promise what he will believe. His belief must follow the dictates of his understanding unless he perversely disregard them. And can he justly bind himself to do this? Can he rightfully put himself into the chains of moral bondage? Who is more of a slave than he who willingly surrenders his moral liberty? Slavery, in other cases, is a guiltless curse, but is it such with him who deliberately divests himself of the power of being a freeman in the school of Christ?

S. F.

THE DOCTRINE OF TWO NATURES IN CHRIST NOT TRUE.

They, who believe in the doctrine of the trinity, have a never failing expedient, to which they resort with equal success in every emergency,—a sort of magical key, which unlocks with equal ease all the entrances to the difficult parts of scripture. It has been decreed by councils, and settled by convocations of bishops, and other divines, 'that two whole and perfect natures, that is to say, the godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man.' As this scheme of two natures is the chain which holds the trinity together, I hope it will not be thought amiss, if I stop to examine it with some care.

It cannot be deemed an impertinent question for me first to ask, what proof is found in the scripture of such a doctrine? This is the only test by which we ought to abide. I have never been able to find a single passage in which our Savior, or his apostles, or any other persons speak of these two natures. In all the discourses of Jesus to his disciples and to the people, he never once intimated that he was two beings, and spoke sometimes in the character of one, and sometimes in the character of the other. If he actually possessed two natures, why should he not make it known? How could the people tell when he spoke as God, and when as man; and what could prevent their being perpetually deceived? To have made his instructions intelligible, or productive of any profit to his hearers, it would have been necessary on every occasion to tell them in what character he was speaking. But so far from this, he always spake of himself as one person, and never once intimated, that he had more than one character or nature.

By this scheme of two natures, trinitarians explain without difficulty all the words of Christ. They take upon themselves to judge, when he speaks as God, and when he speaks as man. For instance, when he says, 'not my will, but thine be done,' they say he speaks as man. That is, the part of him which is man, addresses the part of him, which is God. They do not recollect, that this is making two wills in him, and one opposed to the other. What idea can you form of a being, who has two opposite wills? What more clearly dssignates a distinct being, that a distinct will? If Christ had not such a will, how can he in any sense, be called one being, or 'one Christ?' If he had such a will, how can he be called two?

Let those, who believe in this double character of Christ, answer the questions, 'to which of these beings St. Paul alludes in the phrase, 'Our Lord Jesus Christ?' Are we to understand here the 'very God,' or 'very man?' Does it require two distinct beings for the 'one Lord Jesus Christ, by whom are all things?' Have we two distinct beings for the 'one mediator between God and men?' Have we two distinct beings for the one 'head over all things to the church?' Do these two distinct beings constitute the one person, who is seated at the right hand of God?' Every one should be able to give rational answers to these questions, and find some direct testimony in the scripture for this singular doctrine, before he gives it his assent.

As this scheme of a double nature is not supported by any positive scriptural evidence, and is extremely repugnant to every dictate of the understanding, it may be well to trace out some of the consequences of admitting such an expedient, as a guide in the interpretation of the revealed word of God. In the first place, it makes the language of Christ in many instances inconsistent with veracity. It causes him to say, that he could not do, what he could do. If he were the supreme God, and had infinite power, he could do all things. To say that he 'could do nothing of himself,' would not be true, in whatever nature he might say it. For if he were God, he could of himself do every thing; otherwise the human nature might control the divine, which I suppose no one will allow. He could never have a deficiency of power in any one nature, if he were God in any other.

Similar remarks may be made in regard to the passage in which he tells his disciples, that he did not know the time when those dreadful calamities, which he had been describing would happen. They must have been eager to know at what period these direful predictions were to be accomplished. Yet he told them *he did not know*. But if he were the supreme God, he knew all things, and must have known 'the day and the hour' perfectly well. Nor could he know a thing as God, and not know it as man. He could not know a thing, and be ignorant of it at the same time. How then, if he were God, could it be true for him to tell his disciples, that he did not know the time when his prediction would come to pass?

These two beings, or natures, although they make *one person*, have properties totally inconsistent with each other. This compound person has all the perfections of God, and all the imperfections of man. It is infinite and finite; possessing all power, and yet dependant; knowing all things, yet limited in knowledge; immutable, yet subject to perpetual change; incapable of suffering, and yet feeling the pains and calamities incident to human life; mortal, and yet immortal. All this, to be sure, is absurd and impossible; but it is a necessary inference from this doctrine of two natures in one person.

To interpret the scriptures by this scheme, would also introduce the greatest confusion and uncertainty. You may assign any meaning you choose to almost every word, which Jesus spoke concerning himself, or which the apostles wrote about him, and another may give, with equal authority, a directly contrary meaning. One may say he speaks as God, and another he speaks as man in the same place. Each may quote the same words to prove opposite positions, and they will apply equally as well to a false as a true argument. No combination of words, which Jesus could have used, would prove him not to be God. Suppose he had said in plain terms in every discourse he uttered, *I am not God;* and suppose the same had been often repeated by his apostles, it would prove nothing. We should be told, that he spoke it as man. Is it not obvious, that such a system of interpretation as this would make the most important parts of scripture, not only unintelligible, but contradictory? In what respect does it differ from the cabalism of the Jews, or the esoteric doctrines of mystical philosophy? The Jews pretended, that they had a written and an oral law, a visible and an invisible. The words of Moses were mere symbols of a recondite meaning. The hidden sense was always considered the true one, although it often happened, that this was contrary to the visible sense. So it is with this mystical doctrine of two natures. The common use of words is laid aside. The visible is made to give way to the invisible; the plain sense of language is sacrificed to a hidden sense. Such a principle must destroy all certainty in the scriptures, and involve the inquirer in endless perplexities and confusion. Yet such is the principle, by which the fabric of the trinity is held together.

Moreover, this doctrine of two natures, when carried to its full extent, will tend just as strongly to prove the Son inferior, as equal to the Father. You can prove, that he *is not* God, and does *not* possess the divine attributes, by the same course of reasoning, which you employ to prove, that he *is* God. Since his two natures are essentially united in one, to make the 'one Lord Jesus Christ,' you may deny of him absolutely what does not belong to him in both natures. When he says, indefinitely, that he does not possess all power, all knowledge, all goodness, without intimating that he speaks of himself in any other character than the 'one person,' or 'one Christ;' what else can he mean, except that in this character he is limited in these attributes? Now in this character he is essentially *one*, and 'never to be divided;' and in this character, if in any, he is God, or as bishop Sherlock expresses it, '*a* God.' But God is perfect. The 'one Christ,' in his most absolute character, is imperfect, and therefore cannot be God.

In every attempt to prove this doctrine, Christ must be considered as always having spoken with a mental reservation,—saying one thing and meaning another. You are not to interpret his words from what he said, but from what he retained behind, and did not think proper to express. Suppose this were to be made a principle in writing and conversation; where would be truth, knowledge, or any thing else, which could promote the virtue, order, and happiness of society? There could be no language, which might not be perverted. Suppose any one were to say the Apostles' creed to the manner of speaking, which is attributed in our Savior. He might deny every article, which relates to Christ, and still insist that he recites it correctly. He might say, 'Jesus Christ was *not* born of the Virgin Mary; did *not* suffer under Pontius Pilate; was *not* crucified, dead, and buried; did *not* rise from the dead on the third day; did *not* ascend up into heaven.' If he were to repeat the creed with these negatives, his language would be strictly correct, although he might firmly believe every word of the creed, as it stands in the Book of Common Prayer. He has only taken the liberty of mental reservation. If you were to tell him, that he had denied some of the positive declarations, and most important doctrines of scripture, he would reply, this is a mistake; I had in mind the *divine* nature of Christ, which could neither be born, suffer, nor die.

I will not pursue these consequences any farther. Every one must see to what contradictions and confusion they lead. That a principle of intepretation, which will admit of such consequences, should ever have been resorted to, can only be accounted for by its being a necessary support of the trinity. A doctrine, which does so much violence to the understanding, as this scheme of two natures, and which is not even countenanced by a single direct allusion in the scriptures,—such a doctrine could not have been invented, except as a necessary expedient. When the notion began to prevail, that there were three beings, each possessing equal perfections, or in other words, each equally God, so many passages started forth, in every page of the New Testament, to prove the subordinate and dependant character of Christ, that this scheme readily suggested itself as the only possible one, which could give the least semblance of consistency to a doctrine apparently so irrational and so unscriptural as the trinity. To preserve consistency in this doctrine, another was devised no less inconsistent, irrational, and unscriptural.

For the Register and Observer.

THE INFLUENCE OF POPULAR PERIODICALS.

In a recent number of the Christian Register, I noticed an article on the pernicious effects of tight lacing to which I most heartily responded. As I read the remarks upon the benefit a fashionable lady might confer upon society, by giving the weight of her example against this absurd and wicked custom, it occurred to me that our periodicals which give the fashions of the day, might be appealed to as a far more fruitful source of influence than individual example. These works do more to establish the prevailing style of dress than the efforts of many single individuals can do to reform it. Their issue is impatiently waited for, and they are eagerly sought after, by our dress makers and fashionables, as giving the correct standard of dress. On this account they are valued by many who do not think of perusing their contents. And I believe they uniformly present the wasp like waist as indispensible to beauty, though perhaps at the same time their pages contain articles disapproving the practice by which this usually unnatural form is produced. This discrepancy of instruction, and examples given purposely for imitation, has excited the deeper regret, inasmuch as it indicates an erroneous submission to popular taste on the part of those whose knowledge and whose sphere, impose the duty, and impart the power to guide it as by leading strings. Indeed they do guide it amid those devious paths into which it has previously wandered. They allure the unreflecting into physical, and consequently moral and intellectual debility. Aye, would that the unreflecting were all that were enticed to discredit the Creator's wisdom by their influence. But so arbitrary is the sway of fashion, that many whose knowledge of physiological laws enable them to comprehend the full extent of the evil resulting from their infringement, have not the moral courage to resist its despotic dictates while thus sanctioned. In moments of calm and sober reflection the resolution is half formed that a more rational and comfortable mode of dress shall be adopted. But a new monthly appears. Its plate of fashions is examined and discussed. And so potent is the spell of interest, so fascinating the charm of novelty, that, alas for the better resolution! It has vanished like dew before the sun. The compression of tomorrow shows that the laws of health and duty are violated. And why? Because forsooth, the periodical has presented a more beautiful symmetry of form than the Creator had designed!

Why should it not be considered as a defect in true nobleness of character to encourage or tempt to a violation of physical, as of moral laws? They were instituted by the same wisdom, from the same regard to human happiness, and the neglect of them is attended with consequences scarcely less fatal to human welfare. If, as has been said, the decline of Greece and Rome may be traced to the inherited imbecility resulting from the introduction of this custom, their downfall speaks to us in the voice of solemn admonition to beware of it. Would that our periodicals would reiterate the warning and become the guardians of our country's safety, by presenting a costume given us by Him who is source of all beauty and perfection. Would that they would teach us no longer to submit to the shackels of foreign folly but rather to adopt the decision of foreign wisdom and say of every lady whose waist is unnaturally small, 'she is an uneducated lady.' Then would they become national benefactors, and be entitled to a nations gratitude, for their wise and far reaching influence.

S. T. E.

WE MUST BRING IN OUR FELLOW CREATURES TO THE KNOWLEDGE OF CHRIST.

Jesus, 'when he saw the multitudes,' 'was moved with compassion on them.' The mass of mankind, as they labor under ignorance and want, may be objects of scorn to the worldly mind; but by the enlightened Christian, as by his divine Master, they must be viewed with affectionate concern. The more he has been raised above the multitude, by birth, wealth, education, or any other means; the more he must make allowance for their infirmities, the more he must desire to relieve their necessities, to respect their rights, and to improve, in all things, their condition.

Nor is it enough that we give bountifully, to the most excellent public associations we can meet with, for the furtherance of religion. We must regard also our own lives, in private, as responsible for the effect they produce on others. We must remember that, according as we ourselves act up to, or fall short of, our Christian profession, we shall win also others to the faith, or bring it into discredit and disgrace. There is nothing that so much hinders the growth of Christianity, either among the heathen, or in our own country, as the notorious offences, the scandalous diversions, the acknowledged worldliness of mind, prevalent among those who profess to be Christ's. So neither are there any means more sure to forward his heavenly harvest, than that piety of heart, that conformity of our life to our calling, which are alike within the reach of all. These things let us aim to do, whilst we pray that his kingdom come. Whilst we beseech Him that harvest may be speedily gathered in, let us forward it, and help in it ourselves. And so may we here enjoy the thought that we have aided in the salvation of our brethren; and be summoned hereafter, as faithful labors, to receive the wages of eternal life.

The influence of true religion is mild and soft, and noiseless and constant as the descent of evening dew on the tender herbage, nourishing and refreshing all the amiable and social virtues—not rattling as a summer shower, rooting up the fairest flower, and washing away the richest mould in the pleasant garden of society.

How lamentable it is, that so few hearts should feel the pleasures of real piety! that prayer and thanksgiving should be performed, as they too often are, not with joy, and love, and gratitude; but, with cold indifference, melancholy dejection, or secret horror!

Have every day higher thoughts of God, lower thoughts of self, kinder thoughts of your brethren, and more hopeful thoughts of all around you.

He who has once seen the beauty of divine life from its lofty height, will never despond when, in the *lower* station of worldly life, clouds overhang his sky.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 25, 1841.

WHAT WEAKENS THE SUSCEPTIBILITY TO TRUTH?

Our Savior has assured us that 'every one that is of the truth heareth his voice,' i. e., that every one that has a love of truth and a sincere and earnest pursuit of it will hear his voice, will receive his instructions and become his disciple. In a former number we have shown what it is to be 'of the truth,' and how this love of truth, this susceptibility to truth, pervades the whole man, controls the conduct, guides the intellect in its investigations and the heart, the affections in their estimate of things. But there are few who are thus of 'the truth,' who have this simple and unfeigned love of truth, this sincere and unbiassed pursuit of it. In many minds this susceptibility to truth becomes weakened. They cannot be said to be 'of the truth,' but to be of custom, passion, prejudice, habit.

What are the causes which thus weaken and adulterate the susceptibility to truth? This is a broad question, but a few hints may be thrown out in answer to it. To begin at the beginning, we must go back even to the cradle, at least to the nursery and the domestic circle. The cause which lies at the bottom of the difficulty is a wrong and injudicious education. There is an old adage 'that children and fools speak the truth;' yet when a child speaks the truth, i. e., when he judges and speaks of character, persons, events, actions as they appear to him at the time, and therefore as he ought to judge and speak of them, and when by thus speaking he lets out some secret, or discloses something which the elders of the family wished to keep concealed, how often is he reproached as having committed a fault, or ridiculed as being silly and stupid. His native simplicity, his innocent frankness is thus overawed and restrained. It is often represented to him as improper and unbecoming. He is made to be ashamed of it. He is thus early taught, not to be true, open, undisguised, but to be conventional, to imitate others, and to follow in what he says and does, not the dictates of an unsophisticated heart, but the prescribed rules, of what is called propriety and good breeding. Great reverence is due to a child in regard to what is said and done in his presence. That native susceptibility to truth, which commonly manifests itself in the heart of a child, is a tender plant, requiring diligent and careful culture to bring it to mature strength and vigor. Rarely however do we meet with this reverence, rarely do we see this diligent and careful culture. On the contrary much is done to weaken and suppress the love of truth in the yielding heart of the child before it has taken firm root, and become a controlling principle. It is done indirectly indeed, but not the less surely. It is done without intention, and from carelessness, but not the less fatally. He often hears from those about him many false judgments, much extravagant praise, much severe unmerited censure, many unfounded declarations of approbation or contempt, of affection or hatred against some persons, and sees these declarations immediately afterwards denied or contradicted by the manner in which these very persons are treated. Is it wonderful that his sensibility to truth should be blunted? Is it wonderful that the conventions of society, and the errors and prejudices that prevail in it, should control him more than truth, so that at length he should hardly be able to perceive it, or feel its power?

But the blame of our faults cannot all be thrown upon those entrusted with our early culture. Education, though begun by others, is in every case to be finished and perfected by individual effort. A time arrives, when we become responsible ourselves for our character and conduct, whether our early education has been judiciously, or injudiciously conducted, and most of the causes which weaken and suppress the susceptibility to truth must be look for in ourselves, in our own neglect of self-culture and self-education. Among the prominent of these may be mentioned that spirit of worldliness and selfishness, which an ill-directed education may have fostered, but which the individual reason and conscience should restrain. This spirit and the love of truth are antagonist forces, and many are the hearts in which the former triumphs, destroying at last all desire to seek, all power to perceive, all disposition to find and obey truth. To the man, whose soul is sealed up in his money bags, or whose dreams are of office and emolument, whose worship is of the worlds graven images, to the avaricious miser, the ambitious and intriguing demagogue, the heartless and conceited votary of fashion what is truth? It is what it is supposed to have been Pilate. They put the question with contempt, 'what is truth?' and wait not for an answer. They have no interest in the question, or the thing to which it relates. They do not care for it, nor seek for it. If presented they will not perceive it. If urged upon them, they will not obey it. Their hearts are in something else. Strong passions, fostered of worldliness and selfishness, pre-occupy the mind with ideas and images of their own, and by that retributive law which makes a clear action of the intellectual dependent upon a healthful state of the moral powers, they are rendered disqualified to perceive truth, especially religious truth. The pure in heart can alone see God. The pure in heart can alone perceive the truth which is of God and reveals God. Even the great truths of physical science have in general been discovered by men of simple tastes, serene and trustful tempers, pure hearts and virtuous lives. And the great moral lights of the world, the men who have done most to enlarge and open the field of moral and religious truth, have invariably been men whose inteilectual perceptions were strong and clear and peircing because their hearts were pure and their consciences void of offence. One great reason, therefore, why so many are dull of ear and of sight to the truth, is because they are swayed by worldliness and selfishness. Truth reveals itself in its beauty, glory and simplicity to those only, who seek for it with a pure and tranquil heart, and are ready to accept it with undivided love, as the rule of thought and conduct.

RASH CHARGE OF INFIDELITY—PLENARY INSPIRATION—UNFAIR QUOTATION.

It is painful to see how often and recklessly truth and good sense are denounced as infidelity by sectarian theologians. In looking over the last number of the 'Watchman of the South,' a Presbyterian paper published at Richmond, Va., our attention was arrested by the following paragraph in editorial type:

'If purer infidelity than this can be started, we do not wish to see it. Shame on Christian men and Christian ministers who, in a Christian country, can send forth such foul sentiments in connection with a Commentary on the word of God.'

This outbreak of indignation and reproof—will our readers believe it?—was occasioned by the passage we subjoin, which occurs in the 'Supplement to the Comprehensive Commentary,' a work that was edited by the learned, orthodox, and excellent Dr William Jenks of this city. The author of the passage, having spoken of the *prophetic* and *didactic* portions of the Scriptures as having been written under the influence of 'the fullest amount of inspiration,' proceeds to remark upon the common theory of *plenary* inspiration, as regards the *historical* parts of the New Testament, in the manner following:

'Here, then, we may rest the question relative to the inspiration of the didactic parts of the N. T. That inspiration was necessary, in order to a perception of the truths made known by the writers—was promised by Christ—was claimed by the respective authors—and was conceded by the persons to whom they wrote. Beyond this point, however, we find no indication of divine superintendence or suggestion having been afforded to the writers of the N. T. So far, indeed, are the evangelists from referring the origin of their narratives to any such inspired source, that in the only case in which we can derive direct information relative to the sources of their knowledge, we are necessarily led to deny the assumption. In the preface to Luke's Gospel, that evangelist sets forth the pretensions upon which he demands the credence of those to whom he addresses himself. In alleging the motives from which he undertook the task of writing his narrative, he claims for it no higher origin than was conceded to the 'many' to which he refers (v. 1,) and no higher authority for the facts set forth than was derivable from the diligence of the author, and the superior nature and credibility of his resources (v. 4.)

'But we shall not dwell upon this circumstance, important as it is in relation to the theory of inspiration, so far as the evangelical narratives are concerned, but at once advert to certain portions of these narratives, for the purpose of showing that to claim a constant superintending control of the Holy Spirit on behalf of them, must necessarily lead to insuperable and very serious difficulties.

[We omit, for want of room, the instances cited by the author of slight discrepances between the accounts of the different Evangelists, which all careful students of the New Testament perceive, and which, though wholly unimportant in their bearing on the question of the divine authority and perfection of our religion, are altogether irreconcilable with the theory that, in the use of language and the narration of events, the writers of the sacred records had (what by the way they never claimed to have and obviously could not need) the supernatural guidance of the spirit of God.]

'These discrepancies might be greatly multiplied, but it is unnecessary to add to their number. One such discrepancy, if its existence be assumed, is as conclusive against the plenary inspiration of the narrative in which it is found, as a thousand of them would be; for it is to be observed, that the cases we have produced, are not cases in which there is a mere variation in the mode of relating a transaction, one writer supplying what another omitted they involve direct and palpable contradictions; and, notwithstanding all the labor and ingenuity which have been expended upon them, they are utterly incapable of being removed.

'Now, however unimportant such variations in the text of the sacred naratives may be, viewed in themselves, and however little they effect the general credit of the writers, as faithful and trust-worthy historians, they are, as we have said, wholly irreconcilable with the notion of a constant divine inspiration: for where this exists, there must be an absence of all error. To suppose, as some have done, that these contradictions have been allowed for the purpose of inducing a reliance upon the divine communications, even where they are contradictory to human reason, appears to be, not only a palpable begging of the question, but to savor of so much absurdity, as to preclude a serious answer. The inspiration of any writing is only to be gathered from internal evidence; and where this evidence makes against the assumption, the case is clearly and finally settled.

'We may ask, too, what is gained by contending for the inspiration of those parts of Scripture which are the subjects of this inquiry? By its abandonment, no evidence of the divine origin of christianity is given up—no doctrine of the christian faith is rendered unquestionable or nugatory. These are not founded upon the fidelity with which the minutiæ of events are detailed; but upon the fact of certain great occurrences, and upon the truth of certain annunciations, whose inspiration is placed beyond question. Of the truth of this remark, all perpersons appear to be fully sensible when engaged in defending the outworks of christianity against the assaults of the deist. In controversy with such a one, no advocate of christianity attempts to argue the *inspiration* of the sacred records; all his efforts are directed to exhibit the proofs and confirmatory evidences of their genuineness, authenticity, and general credibility; and it is only when these points have been settled, that the question of inspiration is adverted to.

'In conclusion, it may be remarked, that the absence of plenary inspiration, and the existence of such discrepancies in the narratives of Scripture as those now pointed out, not only do not tend to weaken the evidences of the christian revelation, but, on the contrary, contribute most effectually to strengthen and confirm them. A universally inspired writing can contain no real contradiction, because this implies a departure, more or less, from the precise truth—the prevention of which enters into all our notions of inspiration. This has ever been felt by the advocates of plenary inspiration; and hence the laborious but fruitless attempts to gloss over difficulties that could not be removed, and to disguise and mystify contradictions that could not be reconciled. To the conscientious deist, these considerations must ever present an insuperable difficulty in the way of embracing christianity, while they become to the timid christian a fruitful source of disquietude and perplexity. Let the evangelic histories, however, be regarded in the character in which they present themselves to the world. Let them be considered as mere historical compositions where they assume no other character; let their credibility be tried by the same tests as any other literary work of the same species; let their general agreement among themselves, and with other historical documents, be urged as incontestable proofs of their authenticity, while their unimportant discrepancies are exhibited as proofs of the absence of all concert among the writers, and of their independent modes of proceeding; and nothing will be lost, but much will be gained, by abandoning the notion of a universal inspiration in the writings composing the Holy Bible.

One word now respecting the unfairness exercised in quoting by the 'Watchman of the South'—a fault we have more frequent occasion to notice in orthodox polemics than we could desire. The editor, while he presented to his readers the passages from the 'Comprehensive Commentary,' which we have given above, relating to the question of the inspiration of the New Testament writers, considered as *narrators of events* that had fallen under their own observation, omitted to cite what the same work contains, in immediate connection with those passages, touching the fulness of inspiration enjoyed by the sacred authors, when they composed the *prophetic* and *didactic* portions of the Holy Scriptures. For example, the writer in the Commentary remarks on this topic as follows:

'The advocates of plenary inspiration have confounded questions that are essentially distinct and independent of each other; namely, *authenticity* and *infallibility*- the *possibility* of error with *error* itself. As *historical* records, the sacred writings are sustained by evidence demonstrative of their *truth*, and this wholly apart from the consideration of their *inspiration*; and it is upon this evidence, and not upon the ground of their supposed inspiration, that they challenge the belief of mankind, and denounce the punishment of man's negligence and infidelity.

'But do we therefore deny all inspiration in reference to the Scriptures, and restrict their claims to the mere fact of their truth or falsehood? We have already asserted the contrary, and will now proceed to point out the limitations under which, we think, all theories of inspiration should be received, as indicated by the Scriptures themselves, and as rendered necessary by the exegences of the case. * * * *

'We assume, then, that all that portion of the sacred writings, which partakes of the *prophetic* or of the *didactic* character, was written under the immediate direction and superintendence of the Holy Spirit. For this portion of the sacred writings we are disposed to contend for the fullest amount of inspiration, and that for the following reasons:'

1. 'The nature of the subjects requires such a divine illumination and superintendence.

* * * *

2. 'For this inspiration we have the express declarations of the sacred writers themselves.

* * * *

3. 'As to the *prophetic* parts of the sacred volume, whether comprised in the Old or New Testament, there can be no doubt. The foretelling of future events is by the Almighty Himself made the criterion for distinguishing those who were inspired by his spirit. * * * * It is upon this ground of their inspiration, in fact, that the *doctrinal* value and authority of the Old Testament Scriptures are placed by the inspired apostle, who, in addressing Timothy, says,—'All Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.' 2 Tim. 3: 16, 17.*

4 'With reference to the New Testament Scriptures, the question is, if possible, still clearer and more satisfactory. For all the purposes of divine *teaching*, whether orally or by writing, our Lord promised to his disciples the suggesting and superintending influence of the Holy Spirit.' &c. &c. &c.

We now ask, if any language of rebuke can be too strong to be used in reference to an editor, who allows himself to write and publish such a paragraph, as we have quoted from the 'Watchman of the South,' in denunciation of an article on Inspiration, like the one contained in the 'Supplement to the Comprehensive Commentary?'

* This translation of the apostle's words is supported by the best authorities. Dr A. Clarke, who thus translates, says,—'The particle *Kai* and, is omitted by almost all the versions, and by many of the Fathers, and certainly does not agree well with the text.'

For the Register and Observer.

ON THE MUTUAL RELATIONS, DUTIES, AND INTERESTS OF MINISTER AND PEOPLE. NO. VI.

Mutual Duties in regard to Public Instruction.

One of the principal duties of the Christian minister is that of preaching; and the people are under correspondent obligations to *attend* on the instructions of the pulpit. These duties are so evident, and are so frequently urged with unanswerable arguments, that I shall not dwell on them. My object in the present essay is to present in their true light principles which, as appears to me, are sadly misunderstood and perverted by many at the present day. The *leading* principle is that the truth is always to be proclaimed, without regard to circumstances, or probable effects. This seems to be the alpha and the omega of many a creed, both among the clergy and the laity. How unreasonable it is, I shall endeavor to show.

As a general rule, it is undeniable that the truth should be preached; but it never can be inferred by fair deduction from this, that *error* should be preached. Of course, no one can be under obligation to be in such a tremendous hurry, as we sometimes observe, to bring out new discoveries in heavenly things. A transient glance of intuition, or imagination, is not sufficient to upset the faith of all the wise and good for a succession of ages. Nothing is more frequently or more justly remarked, than that first appearances are often delusive. In the arts and sciences many strong and inquisitive minds, and especially if connected with ardent feelings, have grasped at what they supposed important truths, and held them fast, perhaps, for months and years; till a more thorough and comprehensive view of the subjects proved that their conclusions were too hasty, that they were partially, if not wholly false. The like is observable in religious speculation. What is new, what has escaped the notice of all former times and of everybody at the present day, excepting our favored selves, ought to be received with caution into the repository of our own minds; and still more of time and thought should be employed, before it can be our duty to publish it, as the truth of God to the world.

I do not see how it can be for a moment maintained that the minister is to preach, without regard to circumstances, all that he knows, or reasonably believes to be true. The rule, suggested by the words of Paul, 'I kept back nothing, that might be profitable to you,' appears to me incomparably wiser and safer. The Lord Jesus, who well understood the duties of a preacher, said to his disciples, 'I have many things to say unto you, but ye cannot bear them now.' Indeed, if it be a correct maxim, a self-evident principle, that all truth is to be preached, without regard to time, place, or character, how happened it that the God of infinite wisdom allowed so many ages to roll away, without revealing those truths, which he afterward discovered to mankind? Let those, who can, reply.

Another mistake, I think, is observable in some ministers, who call themselves liberal, and it regards the *manner*, in which they inculcate real or supposed truth. Their manner appears to me too confident, too dogmatical, too oracular. In my apprehension, it is unbecoming in the old, and not very graceful in the young. It seems to indicate a want of respect to the hearers. A minister of the Gospel is, in a sense, a messenger of God to the People; but he is not clothed with the same authority, which invested our Savior, his apostles, or the ancient prophets. So far as he employs his own language, he has no right to use the words of Jesus, 'I say unto you,' nor the words of the prophets, 'thus saith the Lord.' He is an advocate for the truth; not the court, nor the jury. He is to state his opinions, so far as they appear important to the great purposes of religion; present in a clear and candid manner the reasons of his own convictions; and leave his hearers to decide, with perfect independence, on the validity of those reasons. Whatever the strength or weakness of his arguments, it is of no avail for him to assert, that he has proved his point. With those, who understand their rights and duties, it will weaken, rather than strengthen his cause. Not only his style, but his whole manner should be unassuming. I do not say that he should not manifest the strength of his own convictions, while urging what appears to him momentous truth; nor that he should not press on the consciences of his hearers doctrines, which are either acknowledged, or sufficiently proved; but this is a very different thing from arrogating to himself the right to decide without appeal, what the People shall believe.

I have been contending for the right of hearers to form their own judgment in respect to the doctrines, delivered from the pulpit as religious truth. I would now urge on the People the *duty* of exercising an independent, but candid judgment. There are two extremes, which should be equally avoided; a hasty *rejection* of doctrines opposed to their present opinions, and an implicit *acquiescence* in them. If it is the right and duty of the ministers to preach, what, after due examination, he believes to be important truth, it must of course, be the duty of the People to give him a candid hearing, to weigh his arguments, and allow them all the influence on their hearts and lives, to which they are entitled. It is not, however, their duty to take his word, or his arguments for more than they are worth. They should endeavor to enter into his reasonings, and see what they are, and what they amount to. They should 'search the Scriptures, whether these things are so.' If not satisfied, they would do well to seek for an opportunity for conversing with him on the subject, and especially if it be one of great moment. Perhaps he may give additional reasons, which will be more clear and convincing; or it may be that they on the other hand, would satisfy him that the ground he had taken was untenable. It is much to be wished that this kind of fidelity and freedom between Minister and People were far more common, than they are. Though I would not encourage a captious disposition, it does appear to me, that the manners of clergymen should be such, as might inspire their hearers with confidence, to converse with them modestly about the substance, and the manner of their pulpit exercises, and to offer such suggestions, as would tend to make them more satisfactory, and perhaps more useful. s. w.

RELIGIOUS SLANDERS.

Messrs Editors,—A short time since an article appeared in your columns on the subject of *religious slanders*. Its object, as then stated, was not so much, to attempt their refutation, elaborately or in detail,—as to remind those from whom they came, of the ease with which their groundlessness and uncharitableness could be made to appear whenever the occasion should demand it, and especially of their accountability in regard to them as Christian editors. One of the religious papers of the city has appropriated to itself the garment, and we regret to add, that instead of a commendable sorrow for its sin, it has attempted at much length to excuse, justify, and reiterate its unjust accusations. Now, as then, it is no part of our purpose to engage in a controversy on this subject. It would be equally unprofitable and unpleasant. But to effect our original purpose, we proceed to illustrate the spirit of those who engage in the dissemination of their religious slanders. For instance, in some cases, they admit, indirectly, the groundlessness of their charge, or in other words, the slander, yet, no retraction follows, nor is any regret expressed. For illustration, take the case where the charge was, that 'Unitarianism was dead.' Subsequently in view of the facts alleged, the mistake on this point was admitted, but they immediately went on to assert, that *if not dead*, it certainly did not 'increase in proportion to the increase of the country.' This new slander was disproved, by stating a single fact, that the number of Unitarian Churches had more than *doubled* in a given number of years, while the increase of the population bore no proportion to that in the given time. And now what is their reply? A denial of the fact? No. An knowledgment of the error? No. Sorrow for the sin? No. But this, and only this:

'That Unitarianism does not increase in *proportion to other sects*, we had supposed was undeniable. Since 1825, the period fixed on by the writer from whom we quote, the Universalist denomination has nearly quadrupled; and from that time until the present day the increase has steadily continued. * * * We are quite confident that the increase of Unitarianism will fall far below'!!

Comment is altogether unnecessary.

Allow us to give one more illustration of a still more aggravated character. Another charge was that 'Unitarians were aristocrats.' To disprove this slander, reference was made to the simple and unpretending character of their Churches, in general, and of their decorations in particular; of the principle of equality upon which this property in these Churches was held; their plain and simple services; and lastly, by their deep interest in all that relates to the relief of the wants and woes of the poor; and especially in regard to the establishment of a Ministry at Large. Now these undeniable and well known facts, go to remove all pretence or charge of aristocracy against Unitarians, which would not lie equally or more strong against any other denomination. Observe now the candor and justice of the reply. Of the whole number of Unitarian Churches (230 or more) a few of an expensive character; are singled out, which, as every body knows, are the *exceptions*, the only ones of the kind belonging to the denomination, and these are brought to prove the general rule or fact! The Universalist, the Orthodox, or any other denomination might be brought into the same condemnation of aristocracy by adopting against them the same course of argument.

But this is not all, nor the worst, in regard to the spirit of this reply. See what it has to say on another point in the same connexion.

'As to the Ministry at Large, we do not understand it. We suppose reference is made to Mr Waterston's, Mr Barnard's, and Mr Sargent's congregations. If so, we have to say, we see no more charity, no less sectarianism in those congregations, than in the Orthodox congregations, which are supported by the Home Missionary Society. But on this point we will not speak with confidence, because we are not well informed.'

In this paragragh, to use their own language 'there seems to be more cunning than sincerity' and we may add, or argument. Let us analyse it a little. In the first place, 'As to the Ministry at Large, *they do not understand* it.' This is very singular, but it is apparent enough. But if they do, they see, '*no more charity, no less sectarianism* in those congregations, than in the Orthodox congregations, which are supported by the Home missionary Societies'—*ergo* the Unitarians are aristocrats. We say nothing now of the new charge introduced, on a subject about which, as they confess, they are not 'well informed,' which makes it slander so far as they are concerned, but look at the weakness and fallacy of the argument itself. The point is, not whether these establishments indicate more charity or less sectarianism, than another of a kindred character; but whether a body of Christians who build free Chapels by which the Gospel is preached to the poor, and through the instrumentality of whose preachers, aid is carried to their homes, and instruction given to their children; and by which, the richest of their number are led to mingle freely with the destitute, the afflicted, and the degraded are not absolved, by such proof, from the charge of 'aristocrats.'

But enough. The whole article is in the same spirit. It is useless to reason with such. *We* wish, as they profess to wish, to live in peace with our neighbors. But so long as these slanders are continued, we shall let them know, from time to time, that their aberrations are marked; and will be brought, at an earlier or later day, into judgment against them, by a discerning Christian public. 'Thou shalt not bear false witness against thy neighbor.' 'Judge not and ye shall not be judged. Condemn not and ye shall not be condemned. 'Cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.' 'Put away all uncharitableness and evil speaking.' These are divine and solemn truths, and can never be violated, even by a Christian editor, without bringing down upon the guilty, the righteous indignation of an offended conscience, and a holy God.

A LAYMAN.

CORRESPONDENCE.

Vernon, N. Y., September, 1841.

Dear Sir,—It will doubtless be interesting to you to hear of the progress of liberal Christianity in central New York. The Unitarian Congregational Society formed at Vernon, Onedia Co., N. Y., last spring, have in progress a very handsome and commodious house for religious worship, the exterior of which is nearly finished. The house will be completed this fall. The Society is not large but intelligent and well suited to disseminate the religious truths which they profess.

In August last the Rev. Dr Thompson of Barre, Mass., preached three Sabbaths at Vernon and two discourses at Oneida Castle, five miles distant, to a respectable number of attentive hearers; and spent nearly three weeks among our people. Among the enlightened and the liberal he awakened a spirit of activity and courage; the feeble minded received strength and all a rich fund of Christian knowledge.

His discourses were suited to the occasion and the place and made a deep and lasting impression on his hearers. The matter and the manner presented a striking contrast to the labors of the three orthodox pastors in the same village. I have not time to describe the amount of good he has done among us. There are three other religious societies in the place. Their members have hitherto manifested no slight degree of animosity to each other. But now I perceive indications that the warfare among themselves is principally over; and the whole force of their conjoined artillery is bent upon the Unitarians. Dr Thompson saw something of their strange bigotry and blind zeal.

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We are indebted to Rev. Messrs. Thompson of Salem, Storer of Syracuse and Emmons of Meadville, for faithful and efficient labors among us.

When our church shall be completed we shall want a pastor. Yours truly. ——

East Bridgewater, Sept., 1841.

Dear Sir,—This is a fine New England village; It is the home of the Lazells the Mitchell's, the Hobart's and the Brown's. It is a manufacturing as well as an agricultural place, and the former interest, (Iron) is suffering at the present time for the want of governmental protection; which, as it is an important interest of the country, we hope will not long be the case. But their farms look finely, having suffered nothing by drought the present season, and professing as they do, a large share of yankee industry and enterprise, they will soon retrieve their past misfortunes. There is here a flourishing Academy, having from ninety to a hundred scholars.

On my arrival I found the whole village busily preparing for their annual Sunday School celebration. At 1 o'clock, the hour for assembling, the large Unitarian church was soon filled with the glowing and expecting countenances of the young,—and the more serious but equally interested ones of the elder class, male and females. The entire body-pews were filled with the children and their teachers; and the others, below and above, with their parents and friends. It was indeed a most pleasing and gratifying scene.

The services, in their order, were a hymn sung by the children and teachers; and a prayer by the Rev. G. H. Williams, the Pastor; followed by another hymn, written for the occasion, by Bartholomew Brown Esq.

The night was still, young Samuel slept;
The watch by heavenly guards was kept,
His name he heard, distinct and clear,
The youth replied—'I'm here! I'm here!'

Thus he was called to serve his God;
In virtue's paths he early trod;
Prophetic visions fired his breast,
And Israel's tribes through him were blest.

Now, while engaged in youth's career,
May we, O God, thy CALL too hear,
And through our lives rejoice to see
Our conduct e'er approved by thee.

So, when these scenes on earth are o'er,
And spirit shares with dust no more,
Like Samuel's may our souls arise.
To purer joys beyond the skies.

Then followed the addresses by the Sunday school Society's Agent. Of this I need only say, that although it occupied an hour, the children, to whom for the most part, it was addressed, were closely attentive and apparently deeply intetested, to the end. Another hymn, and the benediction closed the services.

A procession was then formed, embracing the entire audience, 7 or 800 in number, under the direction of Welcome Young Esq., the Superintendent, and with the inspiring music of a Band, they proceeded to a beautiful Pine grove not far from the church, where a table was bountifully spread and beautifully decorated. The Rev. Mr Huckaller, the Episcopal Clergyman of the place, then addressed the children in a feeling and impressive manner, and implored a blessing. After partaking of the bounty, the children were addressed by Mr Williams their Pastor, to whose words they listened with deep interest. Night-fall brought an end to this delightful occasion, the impression of which will never be worn away from the mind.

Yours truly. ——

For the Register and Observer

DEDICATION AT LITTLETON.

The new meeting house erected by the First Parish in Littleton was dedicated by appropriate religious services on Wednesday, Sept. 8th, 1841. The services on the occasion were as follows: Introductory Prayer, by Rev. Mr Bates of Ashby; Reading of the Scriptures, by Rev. Mr Kinsley of Stowe; Prayer of Dedication, by Rev. Mr Miles, of Lowell; Sermon by Rev. Mr White, Pastor of the Society; Prayer after Sermon by Rev. Mr Welles of Groton; Concluding Prayer, by Rev. Mr Wood of Tyngsborough. After adverting to the appropriateness of a religious dedication of a house designed for the worship of Almighty God and remarking on the spirit in which such a service should be performed, the preacher named the text on which his discourse would be founded, viz. Matthew xxi. 13; 'My house shall be called the house of Prayer.' After observing the words of the text were taken from the Old Testament and there used as the language of God, in reference to the Jewish temple, he proceeded to show its true character, and the proper nature of its service. 1st., Its true character. It was God's house. 2d., The nature of its service. It was a house of prayer. From these two leading doctrines, which were clearly and fully illustrated, others were deduced. 1st., Reverence for the house of God, as such; this was insisted on for two reasons, one, because there is a tendency in much of the learning and religion of the times to weaken and destroy the principle of reverence for things sacred—sacred not because man is pleased to call them sacred, but because God is pleased to call them so. 2d. A kind of religion is springing up around us that would dispense with the Sabbath, the temple, the church, the ministry, as delusions of a deluded age, as parts of the rubbish that had come down to us from the dark times of ignorance. In refutation of this it was remarked that history, observation and experience told us better. There was no great moral enterprise of the day but was indebted to one or other of the above named institutions for its chief support or success. And the world owed in its present civilization and high advancement in the true science of human life, a debt of gratitude to the Sabbath, the service of the temple, the church and the ministry, it never could adequately appreciate. The second declaration was, a house of worship being God's house of prayer, was a place for all, and all should have something to do in it, should meet in it for a common purpose, viz. prayer—should come in the perfect freedom of God's children untrammelled and unbound by other faith than faith in God, faith in Jesus, faith in truth, faith in the soul. And in this connexion it was observed to be too much an error for people to come to God's house to hear the preacher and not to seek of God some special good. The preacher could not save them. All and the most he could do was to point them to the cross and bid them walk in its light. The sermon closed with a solemn dedication of the house as a house of prayer.

The day was uncommonly pleasant and the congregation was unusually large. The house was thronged and many could not get in. There were also present a large number of ministers of our own denomination and several from others.

On the same day, the Middlesex North Association of ministers met and held a public evening service in the church, and at the same time the ordinance of the Lord's supper was administered, which added much to the impressiveness and solemnity of the service. Truly it was good to be there.

We rejoice with this Christian society that they have a new and beautiful temple for the worship of God and that the work has been done with remarkable unanimity. Great credit is due them for the zeal they have shown for God's house, for the honor of his name and worship. The next day the pews sold well, and there is no doubt, that the sale will exceed the whole cost of the house, which was $3300. May the society that worships in this temple of prayer receive a blessing in it and share in the promises that God has made to his people—'I will put my name there, and dwell there and take up my abode there.' B.

DEDICATION AT HILLSBORO, ILL.

The new meeting house, erected by our brethren of the 'First Congregational Church,' in Hillsboro, Ill., was dedicated to the worship of God on the 29th of the last month. Our correspondent says that the audience was large, and that the sermon, by Rev. Mr Huntington, was a very interesting one. The following hymns, written by Mr Huntington, were sung on the occasion.

Our Father, source of truth and love,
To whom new altars rise,
Shed holy influence from above,
And bless our sacrifice.

Though throned above the welkin's height,
Yet, to earth's children near,
Deign to bestow Thy joy, Thy light,
On us who worship here.

And while in lowliness we bend,
Within this hallowed dome,
Thy Heavenly Dove in mercy send,
To make our ark its home.

All hail the morn, whose dawning brings
This welcome jubilee!
These temple-gates wide open flings,
And consecrates to Thee!

Far from our ancient homes and spires,
Our harps have long been dumb;
Again we strike their trembling wires,
And sing—'Thy kingdom come.'

Still nearer to the setting sun,
Thy spreading name be known,
Till East and West shall 'kiss the Son,'
And own Thee GOD alone.

—

Spirit of *light*, whose works declare,
Thy living presence everywhere;
Oh! what Thou art to us reveal—
The mysteries of Thy grace unseal.

Spirit of *love*, whose influence binds,
Through worlds unnumbered kindred minds,
Be ours the tie that binds above,
And let us *feel* that 'GOD is love.'

Spirit of *power*, Thy might bestow;
The strength of goodness make us know;—
This power, which did with JESUS dwell,
Our spirit's fiercest foes shall quell.

Within these courts to distant days,
Be heard the notes of prayer and praise;
The Gospel's saving truth be owned,
Till CHRIST in every heart be throned.

Oh! be Thy word our guiding light;
Thy love, in sorrow's darkest night,
A fiery shaft along our way;
Thy providence, our 'cloud by day.'

So, when our work on earth is done,
The world withstood, the victory won,
From earthly temples may we rise,
To the pure worship of the skies.

NEW CHURCH IN BOSTON.

Early in the present year, Rev. James Freeman Clarke, formerly pastor of the Unitarian Church in Louisville, Ky., commenced a series of Sunday evening lectures, with the purpose of forming a new religious Society in this city. So much interest was awakened in behalf of this undertaking, that, in a few weeks, a committee was appointed to provide a suitable place for regular services on the Lord's day. On the 25th of April, a Church was organized, and forty eight persons were admitted as members; it now consists of seventy. Its place of meeting for the present, is Amory Hall, which is filled, every Sunday, by a congregation of earnest worshippers, who, we have reason to believe, will constitute a permanent and flourishing Society of liberal Christians. They have adopted an Order of Services, which, as it differs somewhat from that of other Churches, we subjoin; 1, Singing by the whole congregation; 2, Minister and People read the Psalms together in alternate verses; 3, Minister and People read the Lord's prayer together; 4, Minister reads from the Scriptures; 5, Singing; 6, Sermon; 7, Silent prayer; 8, An extempore prayer by the Minister; 9, Singing; 10, Benediction.

OBITUARY.

In Framingham, the 16th inst., Mary Buckminster, relic of the late Maj. Lawson Buckminster of that place, aged 91 years.

Mrs Buckminster was about the oldest inhabitant of this town—the most aged mother in our Israel—whom Providence spared to the extremest verge of life, to enjoy the grateful love and pious veneration of a numerous posterity. Her life had been filled with activity, and the impress of her energetic mind was left deeply graven upon those who shared her maternal care. She lived and died a christian,—honored in her maturity and revered in her advanced age—having all that filial love could ask, or parental faithfulness bestow. The stanzas of Mrs Barbauld, to which she often listened with the highest satisfaction in life, seem beautifully exemplified in her closing scenes.

Sweet is the scene when virtue dies;
When sinks a righteous soul to rest.
How mildly beam the closing eyes!
How gently heaves the expiring breast.
So fades a summer cloud away;
So sinks the gale, when storms are o'er;
So gently shuts the eye of day;
So dies a wave along the shore.

Thus died she, whose remains have been borne to their last earthly repose. The fading leaves of autumn shall strew her burial place, and the eye of filial affection shall look in vain to meet its united greeting of love and trust. But she is gone where there is 'no silence in her song, nor winter in her year.' And what remains to her mourning relatives but to lend an ear to the voice of God's Providence, as it bids them to be 'followers of those, who, through faith and patience, now inherit the promises.'

INTELLIGENCE.

Arrival of the Caledonia.—This steamship arrived at this port on Saturday morning 18th inst. Her passage occupied about 13 days and an half. Liverpool papers to the morning of Sept. 4th are received.

The most important fact, among the news she brought, is, that the prospects of the harvest had improved, and that the price of flour had fallen.

The apprehensions of hostilities, between this country and England, which have recently existed, are set at rest by the replies of Lord Palmerston to certain questions in regard to the release of McLeod. It appears that the communications of the Secretary of State have been satisfactory to the British Government.

Later, but no very important news had been received from China.

The British Parliament assembled on the 20th of Aug. The majority against the ministry, in the House of Common was *ninety one*. The ministry have resigned, and Sir Robert Peel is placed at the head of a new ministry. Greater harmony and good feeling seems to exist between the two parties, than was expected.

Samuel Wells, Esq. the great Paris Banker, died in Paris on Monday, Aug. 30th.

In the accounts from other parts of Europe there is nothing very important.

Rumors of War.—Some fears have been expressed, of late, by men in high position, of the occurrence of a war between this country and England. We devoutly trust that we shall escape so direful a calamity as such a war must inevitably be to both nations. There is no question, it may be avowed, without the least sacrifice of right or honor, on either part, if the parties are pacifically disposed, and mutually cautious not to allow themselves to be drawn or driven on by circumstances to hasty speech or action. There can be nothing dishonorable to either party, in acknowledging and repairing a manifest wrong. There seem to be now two great questions of difference between the two nations, viz: the boundary question, and the affair of the burning of the steamer Carolina. Now it happens that two of our greatest statesmen,—one in each of our respective countries, have pronounced it as their clear and deliberate opinion that in one of these questions, their own government is decidedly in the wrong. Lord Brougham, in opposition to his own government, has declared that in regard to the boundary question they are clearly in the wrong,—and Mr John Quincy Adams has as decidedly and unequivocally declared in Congress that in regard to the affair of the Caroline, our government is in the wrong.

The opinions of gentlemen so experienced, so eminent, and so distinguished for a love of justice and right, are not to be lightly disregarded. There are the gravest reasons for giving these opinions a weighty influence; and one, not among the least, is, that their tendency is pacific, and may be the means of saving an incalculable amount of human suffering and loss.

We will not believe, till the sorrowful fact forces the admission from us, that evil counsels and evil passions can, at this period of the world, so far get the mastery among the leaders of two wise and professedly Christian nations, as thus to involve themselves in unnecessary and ruinous war. In the mean time we commend to all persons of candor and humanity, the duty of discountenancing whenever they may, all such impertinent meddling and interference as is referred to and properly rebuked in the following article from the Portsmouth Journal of the 18th inst. Under the title 'War with Great Britain,' that paper says:—

'The penny papers keep up a tempest, in their circle of influence, by dozens of articles on this topic. Among other items, it is stated, that Capt. Alden Partridge, formerly Teacher at West Point Military Academy, now a teacher in a military School of his own, is *lecturing* in New-York on the *subject of War* with Great Britain, showing that our ships of war ought to stay anchored in our harbors, while a land force of 60,000 men shall go and take Canada!

It is very easy to see that Mr. Partridge would like to have more scholars in his *Military School;* and he hopes to get them by keeping up a *military spirit;* even though he might thereby plunge two great nations into a profitless war.

The scheme of taking Canada is an *old* one;—it was tried a few years ago, with *not very* great success.

The naval tactics of this officer would not meet with much approbation by Naval gentleman.

We hope besides, that there is *good sense* enough on both sides of the water, to settle every dispute without resort to arms.

Some papers speak as if it were almost impossible to *avoid collision* between the two nations without *concessions*, which neither can now make without a sacrifice of dignity and honor. Now this is both false and foolish. It will hurt no man's and no nation's *true dignity and honor*, to be willing to *concede and give up* every thing that is wrong. And why any man or any nation should be held *always* and *infallibly* to be in the right, we cannot see.—Polite and Christian Nations of the 19th Century, ought to *settle* their difficulties, not to go to war over them.

Mechanics' Exhibiton.—The secular papers make more full reference to this interesting exhibition than we have room for. The Daily Advertiser of the 21st thus describes it.

The third Exhibition of the Mechanics' Association was opened at Faneuil and Quincy Halls yesterday. For the convenience of this exhibition the two halls are united by a bridge of a novel and very ingenious construction, the invention of Isaiah Rogers, Esq. of this city.—The principle is applicable to bridges of a larger construction, which may be built of either wood or iron, combining great strength with a remarkable economy of materials.

The articles exhibited fill the two halls, viz—Faneuil Hall, above and below, and Quincy Hall in its whole extent of 500 feet in length. They consist of almost every variety of manufacture, and a considerable display of inventions and of working machinery. For the working of the machinery, an engine is placed in South Market street, and the power is communicated to the machines by means of belts passing in at the windows.

The same paper of the 22d. says;—

This interesting exhibition of specimens of domestic manufacture and products of the industry of our citizens, attracts, as it deserves, the attention of great numbers. The exhibition is well deserving of notice, as affording additional proof of the progress of the useful arts among us, in the production of articles of the best style of workmanship, for which until very recently were dependent entirely on the skill of foreign artisans.

Murder.—We copy from the Morning Post the following particulars of a horrid murder committed at the Cambridge Alms House, on Sunday morning last, by a man named Wm. H. Britton:

Britton as a pauper, became an inmate of the Alms House in September, 1840, being aged and somewhat infirm. He possesssing some literary acquirements was employed as a teacher in the establishment. In June last Miss Stevenson, being in ill health, became an inmate of the House. After she had somewhat recovered, she undertook to learn to write under the instruction of Britton During the course of instruction, he conceived a violent attachment for her and proposed to marry her. But she declined his offer. He however pressed his suit, and she by the advice of Mr Valentine, the Superintendent, avoided him as much as possible. On Sunday morning as she was reading the Testament to her companions, Britton entered the room, seized her, and drawing a large carving knife from his bosom, plunged it between her right shoulder and breast quite through her heart and lungs and out under her left shoulder blade. She advanced towards the door and fell dead on the threshold.

Britton was immediately arrested; a Coroner's inquest was held and a verdict of wilful murder returned against him; he confessed the deed, and was committed to the jail at East Cambridge.

The deceased was a native of Ireland, about twenty years of age—quite handsome, and very intelligent, and exceedingly desirous of mental improvement; she was very much respected, on account of her excellent conduct, notwithstanding her poverty.

Britton is fifty seven years of age—a native of Halifax, N. S., out of which port he has sailed many years as master of a vessel. During the last war he was taken by an American privateer, commanded by Capt. Crowninshield, and carried, a prisoner, to Salem. He is a widower, his wife having been dead nine years, and during this period he has also buried two women-grown daughters.

Peace efforts.—The twenty-fifth Annual Report of the 'Society for the Promotion of Permanent and Universal Peace,' has been received. This is an English Society. The report contains statements of facts which are worthy of notice. The first of these facts, or rather the first series of facts referred to, relates to the publication of the 'American Prize Essays on a Congress of Nations.' The Report says:—

'A copy of this volume, whose object it is to show the practicability of nations settling all international disputes without having recourse to arms, has been presented by the American Peace Society to all the potentates of Europe, and has been graciously received by them.'

It is further stated that a copy of the essays has been presented, by the Committee of the English Peace Society, to the Duke of Wellington, and was cordially accepted by him. The last essay in the volume was from the pen of the lamented and venerable Mr William Ladd, the late President of the American Peace Society. A very large edition of this essay has been reprinted by the English Society, and widely distributed. It has been noticed with favor by the editors of many periodicals. A copy of the same has been presented by the Committee to Louis Philipe, King of the French, and to each of his new ministers, and also a copy to each member of the British Parliament, the House of Lords and the House of Commons, and likewise to each of the learned judges.

An essay, or 'Tract for the Times,' was written by Joseph John Gurney, at the request of the society, near the close of the last year, when the public mind was so much excited on the subject of war. Of this tract 60,000 copies were presented by Mr Gurney to the society. This essay, together with another by a clergyman of the Church of England, was stitched up and sent abroad with the following periodical Magazines,—viz: the Methodist, Congregational, Evangelical, Christian Observer, and Christian Guardian. Twenty two thousand copies of a tract on the principles of the Peace Society were stitched with Noble's Almanack Compendium, for the year 1841.

The number of tracts circulated during the past year, was up wards of 365,000. The number circulated since the establishment of the Society is 1,573,650. The gross receipts of the Society for the year are £1579, and its expenditures £1823.

The report congratulates the lovers of peace on the favorable tendency of the public mind toward peace, in the late anticipated war between England and France, and suggests that that tendency, which was the result of peace efforts, had an important influence in preventing the war. A further evidence of the influence and value of peace efforts was mentioned, by reference to the fact that when the United States and Mexico were, some time since, on the eve of war, their difficulties were settled by reference to a friendly power. The pacific spirit, out of which this agreement sprung, and which is *happily still* prevalent, is attributed by the report to the influence of the same efforts. We quote the following passage from the report as a fair argument in favor of continued and persevering efforts of the same character:—

'But whence arose such a spirit? How came the two republics to agree on such a mode of terminating their differences? Not one man in a thousand, even among themselves, had even suspected, what ex-President Adams stated as his own belief, from an intimate knowledge of the case, that the adjustment of that dispute without bloodshed resulted directly from the efforts made by the friends of peace for that purpose. When England and the United States refuse to risk the countless evils of war for the right of jurisdiction over a forest not worth the thousandth part of what such a conflict would cost, we are sagely told that public opinion will no longer tolerate a resort to arms in such a case; that the world has grown too wise to play a game so suicidal; that a vast variety of influences are now at work to prevent a catastrophe so deplorable: but what put these influences in operation Whence did we learn a wisdom so little known in past ages? What has created a public opinion averse to war? It is owing mainly to efforts in the cause of peace. Men of intelligence ought to know that the general peace of Christendom for the last quarter of a century has, under God, resulted in no small degree from the efforts and influences which together constitute the cause of peace.

We understand that Rev. George F. Simmons has received a unanimous call from the Independent Congregational Society in Waltham to become their Pastor, and has accepted. Wednesday, October 27th, is appointed for the Installation.

The Rev. Erederick A. Farley, late pastor of the Westminster Congregational Church, in this city, has accepted the unanimous call to become the Pastor of the new Unitarian Church in Brooklyn, New York. Few men could have left this city more sincerely and deservedly regretted than Mr Farley. Not only as a clergyman, but as a citizen, was he one of our most valued members of society. Prompt in every good work, foremost in every undertaking for the public good, he will be long remembered with esteem and affection, and the best wishes and prayers of many friends in Providence will follow him to the new field of labor.—*Providence Journal.*

Rev. Dr. Ripley of Concord.—This venerable and excellent man died at his residence in Concord, on the 22d inst. The funeral ceremonies took place on Thursday, at the church where he has long ministered.

Ice in India.—'We chanced, (says Mrs Ashmore,) to arrive in India almost simultaneously with one of the first importations of ice from America; it was most amusing to see the anxiety with which it was sought after. The deposits were only opened a short time before sunrise, when crowds of coolies were in attendance to carry off the portions required by their employers; these portions were immediately enveloped in thick blankets, and enclosed in baskets, which were carried off with all speed, but a very considerable quantity invariably dissolved before they could reach their destinations. I watched two or three ayahs crowding round a basket which had just arrived; they were all eager to touch the novelty; but immediately on feeling its extreme coldness, ran away, exclaimed that it was 'burra gurrum'—very hot. A child, too, cried violently, and told his mamma that 'the English glass had burnt his fingers.' I was not a little surprised, too, on several occasions to see the ice brought to table as the greatest possible luxury, and handed round for persons to mix with their wine: which, although cooled with saltpetre and Glauber salts, had not attained a much lower temperature than that of new milk. The ice in question was brought out as a means of preserving a large quantity of American apples in good condition for the Calcutte market, when the ice unexpectedly proved a more lucrative species of merchandise than the fruit.'—Three Month's March in India.

The Tomato.—Dr. Bennet, Professor in the Medical College of Lake Erie, which is the medical department of the Willoughby University of Lake Erie, at Chagrin, Cyahoga county, Ohio, in his public introductory lecture, recently delivered in that flourishing institution, made the following statements relative to the Tomato, to wit:

1st. That it (the Tomato) is one of the most powerful deobstruents of the materia medica, and that in all those affections of the liver and other organs where calomel is indicated, it is probably the most effective, and least harmful remedial agent known to the profession.

2. That a chemical extract will probably be obtained from it, which will altogether supercede the use of calomel in the cure of disease.

3d. That he has successfully treated serious diarrhea with this article alone.

4th. That when used as an article of diet, it is almost a sovereign remedy for dyspepsia or indigestion.

5th. That persons removing from the east or north, to the west or south, should by all means make use of it as an aliment; as it would in that event, save them from the danger attendant upon those violent bilious attacks to which almost all unacclimated persons are liable.

6th. That the citizens in general should make use of it, either raw, cooked, or in the form of a catsup, with their daily food, as it is the most healthy article in the materia alimentaria.

MARRIAGES.

In this city, on Tuesday evening last, by Rev Mr Young, Mr Nathaniel B. Carney, of New York, to Miss Sarah Elizabeth Morse, of Boston.

In this city, 11th inst, by Rev Mr Robbins, Mr Samuel Atherton, Jr., to Miss T. H. Holbrook, youngest daughter of Josiah Holbrook.

In this city, on Tuesday evening, by Rev Dr Lowell, Mr Henry B. Stanwood, of the firm of Harris & Stanwood, to Miss Ellen, daughter of Eliphalet P. Hartshorn, Esq. all of Boston.

In this city, by Rev Mr Gray, Mr Samuel K. Willard, to Mrs Mary King.

In this city, at the Bulfinch street church, by Rev Mr Gray, Peter Brigham, Esq. to Mrs Susan G. Clark.

In Dracut, 14th inst, Mr Jos. G. Grennel, of New Bedford, to Miss Susan J. daughter of Lemuel Williams, Esq. of D.

In Stow, Mass. Sept 16, by Rev Mr Kingsley, Mr John Smith, of Rock Bottom, Mass, to Miss Mary B. Whitney, of S.

In Chelmsford, 13th inst, by Rev Mr Russel, Mr John A. Buttrich, of Lowell, to Miss Martha Parkhurst, of C.

In New Bedford, on Tuesday evening, by Rev Mr Peabody, Mr Alanson Tucker Jr. of Boston, to Miss Martha, daughter of Andrew Robeson, Esq.

In Keene, N. H. 16th inst, by Rev Mr Livermore, John Dorr, Esq. of this city, to Mrs Susan Lanman, of the former place.

In Galveston, Texas, Hon Robert D. Johnson, Chief Justice of the County of Galveston, to Matilda, daughter of Rev John Newland Maffit.

DEATHS.

In this city, on Sunday morning, 19th inst. of consumption, Harriet M. second daughter of Mr. Joseph Clark, 18 years.

In this city, on Saturday, suddenly, Mrs Martha S., wife of Enoch Plummer, Esq, formerly of Newburyport, 31.

In Cambridge, at the residence of his mother, after a protracted illness, Mr Edward Blake Parkman, 23, eldest son of the late Daniel Parkman Esq.

At Roxbury, on Saturday evening last, Jonathan Dorr, Esq, aged 65. Funeral from his late residence, on Tuesday afternoon next, 21st inst, at 3 1-2 o'clock.

In Charlestown, 16th inst. at the Insane Hospital, Mr Nathaniel Hyde, formerly of Baltimore, 40.

On Governor's Island, Boston Harbor, Sept. 21, George B., youngest son of John and Harriet Fenno, 1 year and 7 months.

In Providence, R. I., on Tuesday, 7th inst, Moses Noyes, aged 64 years.

In New Orleans, 4th inst. of brain fever, Mr. Lewis G. Barnes, of the firm of Griffith & Barnes, 33, a native of Portsmouth, N H.

Number of deaths in this city for the week ending Sept. 18, 46; Males 26; Females 20.

In Cortlandville, (N. Y.,) after a short but severe illness, Mrs Nancy, consort of Mr Elisha D. Ransom, in the 24th year of her age. She bore her illness with Christian fortitude and died rejoicing in the hope of a blissful immortality. She has left a large circle of friends and relations to mourn her untimely death.—*Cortland Co. Whig.*

DR. ROBINSONS' RESEARCHES IN PALESTINE.

In 3 Vols. 8vo. With Maps Complete.

PUBLISHED by CROCKER & BREWSTER, 47 Washington street, Boston.

Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa. Being a Journal of Travels in the year 1838, undertaken in reference to Biblical Geography, by the Rev Dr Robinson and the Rev Eli Smith. Drawn up from Notes made on the spot, with Historical Illustrations. By Edward Robinson, D. D, Professor of Biblical Literature in the New York Theological Seminary, and author of 'A Greek and English Lexicon of the New Testament.' With Maps and Plans of Jerusalem, Palestine, and Mount Sinai, from the original Measurements and Observations, in five sheets.

The following commendatory notice of this work is from the North American Review.—These 'Researches' are an honor to the country. It is no exaggeration to predict, that they will supersede every thing which has hitherto appeared on Palestine. They are now known and highly appreciated by some of the most learned men on the continent. One of the ablest of these, Ritter, the celebrated geographer of Berlin (who has himself written one of the best books on the Holy Land,) remarks, 'I cannot often enough express what an uncommon amount of instruction I owe to this valuable work. It lays open the richest discoveries, one of the most important scientific conquests, which have been made for a long time in the field of Geography and Biblical Archaeology. I can at present say this the more decidedly, because, having had opportunity to examine the printed sheets nearly to the end of the second volume, I can better judge of the connection of the whole, than was before possible. Now I perceive, how one part sustains another; and what noble confirmation the truth of the Holy Scriptures receives from so many passages of these investigations, in a manner altogether unexpected and often surprising, even in particulars seemingly the most trivial and unimportant. The accompanying maps too, justify, step by step, the course of the investigations. Thus now first begins, since the days of Reland, the second great epoch of our knowledge of the Promised Land.'

Purchasers who have not received the Maps, can now have them on application. s25

POPULAR TALES OF THE DAY.—Lately published for sale at TICKNOR'S, corner of Washington and school streets.

The Life and Adventures of Valentine Vox, the Ventriloquist, by Henry Cockton; with numerous illustrations.

Ten Thousand a Year, by the author of the Diary of a London Physician.

Charles O'Malley, the Irish Dragoon, by Harry Lorrequer: with illustrations by Phiz.

Confessions of Harry Lorrequer, with illustrations.

Boz's Works, including the Pickwick Papers, Oliver Twist, Nicholas Nickleby, Old Curiosity Shop, Barnaby Runge, and Sketches.

Guy Fawkes, or the Gunpowder Treason, an Historical Romance, by W. Harrison Ainsworth author of Jack Sheppard, Tower of London, etc.

The Deer Slayer, or the First War Path, by Cooper. s25

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JUST PUBLISHED, by OTIS CLAPP, 10 School street, the New Jerusalem Magazine, September, 1841. Contents—Discourse from John, vi. 15, by Holland Weeks—Memory, an Essay—Dissertations on the Regenerate Life—Letters of Rev Wm Hill to Rev John Hargrove—State of the New Church in Scotland—Intelligence from the Cape of Good Hope—Letters of Mr Joseph Hiller to Mr Hargrove—Doctrine from the Literal Sense of the Word—Swedenborg's Adversaria on Numbers—Intelligence, &c. s11

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POETRY.

[If the following lines, Mr Editor, will bear an insertion in the columns of the Christian Register, they are at your command.]

LINES SUGGESTED BY THE DEATH OF H. L. T******.

And can it be, has that mild spirit fled?
Is Harriet numbered with the silent dead?
Shall we no more her voice or footsteps hear?
Will those loved sounds no longer meet our ear?
Ah! yes, she's gone! death's fatal arrow flew,
And took it's lovely victim from our view.
Her's was a soul too pure to linger here,
And angels sought her for their brighter sphere.
Still is that heart where kindest feelings beat,
Hûshed is her voice, and vacant is her seat.
Closed are those eyes that beamed affection's smile,
Sealed are the lips that could our cares beguile.
Sweet child, farewell! 'twas God who called for thee,
And took thee hence in all thy purity.
No more we'll hearken to thy lightsome tread,
The little step we knew so well hath fled.
No more we'll listen to thy voices tone;
The voice is silent, and the bird hath flown.
Disease in torture racked thy limbs with pain,
And half-expiring nature strove in vain.
The missioned angel o'er his bounteous prize,
Still lingered ere he led thee to the skies.
Briefly he paused to hear the heaven ward raise
From thy young lips an infant hymn of praise.
Sweet rose the accents from thy guiltless tongue,
Sweet as the notes by choirs celestial sung.
Long in affection's ear the strain shall be,
And sooth the pang which memory wakes for thee.
Yes! thou art gone where sorrows never come,
The sufferer's resting place—the pilgrim's home.
Round thy young grave the myrtle plant *shall* bend
The wild rose blossom, and *new* fragrance lend.
There one by one thy kindred too shall be,
And rest in silence side by side with thee.
Each in his turn shall pass the destined goal,
And soar beyond mortality's control.
Quit the frail shadow of existence here,
To seek new glories in another sphere.
When joined with thee in joys that never cease,
Souls pure as thine shall love, in innocence and peace.

S.

MISCELLANEOUS.

HESTER EDEN.

Wanting the key of revelation, and utterly at fault without it, philosophy has argued, whether man has any innate knowledge of right and wrong: or whether, indeed, there be any right or wrong, apart from the expediency or inexpediency, proved by experience to pertain to certain actions and propensities. If philosophy had no ground for these conclusions, it had, at least, some excuse for its doubts, in the confusion of opinion respecting good and evil, which has been found wherever the light of revelation shines not. There is no crime so base and abominable, but has been somewhere held a grace, if not a virtue, in the character; and men have been deified and adored in one place, for actions for which in another they might be hanged. The revelation of the law of God, wherever it is acknowledged, puts an end to this discrepancy. Professedly it is adopted as the test of morality; and legislation recognises it as the standard of right and wrong: not in the spirit indeed, but in the letter. If men still continue to commit outward and gross crimes, they do it, admitting them to be such; or they endeavor to pass them under other and fictitious names.

But is there no confusion between right and wrong?—no discrepancy of opinion in Christian societies respecting the character of certain actions, habits, and feelings? Is there nothing that is a sin in one place, a harmless folly in another, and in a third, a fashionable accomplishment—the pride of one bosom, the shame of another? Have we but one name for a thing, whatever dress it wears; and that the name which God has given it? Is there nothing which the partition-wall of our houses divides in to vice onone side, and virtue on the other? Nay, closer still than this, is there in the same chamber nothing that one will blush to have, and another would blush to be without? Nay, closer still than this, is there no feeling, no disposition we have felt ashamed in one company to be detected in, and ashamed in another to be supposed to want? If there be any such thing, it is a remnant of heathen darkness, which the light of truth divine has failed to dissipate: not for want of pureness in its beams, but because we have not examined our opinions by its lamp, or minded its testimony of what man misnames. How much of this confusion between right and wrong has our Savior unravelled and exposed in his sermon on the mount? How vainly, for the most part, unravelled and exposed what man desires not to know? To those, who do desire to know the wrong that they may shun it, the right that they may seek it, I will tell what gave rise to these observations.

I have a young friend, but just become a woman, who is perpetually complaining of *Ennui*. She is complaining in wet weather, hot weather, and cold weather. She finds it wearisome in the country with too little company, and in London with too much. I have heard her many times express a distaste for life, and almost a desire to be rid of it; from a feeling, which, though she gave it not the name, I could perceive by her description of it, to be this same *Ennui*. Where could I better choose to study it? to trace its characters, to detect its origin, and, if it might be, to expose its consequences? Was it disease? Was it misfortune? Was it sin? Was it any thing, or but a modish expression, used from habit, and without a meaning? I determined to know. I had ample opportunities, and I resolved to search the secret to the bottom. I tell what I discovered, in hope that those who are conscious of the feeling, whether accustomed to use the word or not, will make the like search within themselves, to find if it originates in a source as evil.

Misfortune! Hester Eden never knew one. Sorrow never chilled her bosom. Death never widowed her affections. She had never parted from a thing she loved, nor foregone a blessing she enjoyed. Disease! Hester Eden was a finely-formed, lively, healthy girl. Pain had never racked her limbs, nor sickness dimmed her eyes, nor watchfulness chased her slumbers. Was it any thing? Could that be nothing, which often made existence a weariness to herself; and herself, not seldom, a weariness to those about her; with every thing a bountiful Providence could give her to enjoy; and with powers to please, to enliven, and to bless? There is but one thing else—we shall see.

I observed Hester at home, where she had no society but her own family. It was large and affectionate; but Hester had no particular object of interest in it. Her brothers and sisters were younger than herself—they could teach *her*; *she* could not gain anything by their society; and, therefore, without exactly wanting affection, she found little interest in being among them. She had parents, the kindest and the best; but their attention was occupied in their business, or their family, or the pursuits that became them: this did not interest *her*: it was not *her* business: and with them, too, she was wearied.

When under the excitement of selfish gratification, Hester Eden was a most active, animated, humorous, and agreeable woman: when without it, she was the most indolent, lounging, careless, and wearisome person I ever met with. With every possible means of happiness, she enjoyed but little: because, as she herself explained it to me, so few things interested her, or seemed an object worthy of pursuit.

What young lady, or what number of young ladies, shall I offend, if I venture to unravel this mystery; to call Hester's enemy by its right name, to show why so few things interested her, and why life afforded no object of sufficient value to be worth pursuing? I am in hopes that nobody will take the entire character to themselves; but only certain parts and portions of it, with various palliatives and alternatives, that will lessen the effect of my disclosure. They will convict themselves of *ennui* only once a-week, or once a-month, or when it rains for three days together; and thus be less unwilling to believe the extent of an evil they have not extensively suffered.

Hester lived only for herself. Had she honestly watched the movements of her heart from the time she awoke in the morning, till she closed her eyes at night, she would have found there was not a thought, a feeling, a pleasure, a desire, of which self was not the ultimate object. Had she examined her actions, she would have found they began in self, and issued in self: her own gratification, her own advantage, her own adornment, her own success, thoughtfully or thoughtlessly, had been exclusively pursued. Not a living being was made happier by what Hester did, or comforted in sorrow, by what Hester said. Had she never come into the world, nobody would have come short of any good they had; had she gone out of it, nobody would have lost any thing, except her parents, who loved her as their affections charge, and not for any service she had rendered them. Her brothers and sisters would have mourned her, from affection too; but even to them she could not be said to be of use: she never found her pleasure in improving, or in pleasing them. I do not say Hester wronged any one; but I say, her only business in existence was herself. She had no pleasure in other people's talents; she enjoyed no other one's happiness, and shared no other one's sorrows.

If I have said enough to prove that Hester's *ennui* was the offspring of selfishness, I have not yet said all. The Self to which she was devoted, was that base, grovelling, perishable portion of herself, which belongs exclusively to time. What was the object of her creation, for what purpose her years were given, her powers and faculties designed, and what was to be the ultimate issue of the whole, was not an object of consideration, much less of action or pursuit. What wonder if Hester found no sufficient interest in existence, no remedy for the listless void of unoccupied powers and feelings! The purpose of existence and its end cut off, all co-existent beings shut out by the narrow line her selfishness had drawn around her, what a pitiful compass was there left, in which all the powers of mind and feeling were to spend and sate themselves!

I leave the story. There are few, I hope, so unhappy as Hester Eden. Most have multiplied themselves into one or two, or it may be, a dozen beings, whom family connexion, or intimate friendship, has identified with themselves, and thus made objects of existence. If these are enough, and while they remain, there is less liability to the feeling we speak of. But let the still small circumference be voided; let something interfere to deaden the interest, or remove the excitement, and see how quickly it will come. Listen for a while. Do the lonely not tell you their hours are a burden to them? Do the bereaved not tell you, they have nothing left to live for? Do the disappointed not tell you they have no object of interest remaining? Let the selfish and the worldly keep their language. Let those who have been fed upon sensation, famish in despair when the world ceases to supply it. But never let us hear words like these from Christian lips, for it does not become them. The purpose for which being was given of God, must be sufficient to employ that being: if it proves not so, it is because God's purpose and ours are not one. The continuance of being to the child of God, has a purpose also, else could he be taken to his rest: the day's work, for the finishing of which he is detained, must be sufficient for the day's employ; if it is not, it is because we do not choose to do it. Therefore, if it be true that any one has no object of sufficient interest in life, it can only be because they have relinquished the great objects for which they ought to live—the glory of God, the good of their fellow-creatures, and their own preparation for glory; and betaken themselves to one, that is indeed not worth their trouble—the selfish interest of sixty, and it may be much fewer, uncertain years. Every talent, every faculty, and every moment of time we are possessed of, was given us for a definite and destined purpose; and it is only because we have embezzled the intrusted wealth, and devoted it to Self, that we are subject to this want of interest, and insufficiency of motive.

Shall I err, then, if I say, that this feeling, which, wanting a better word, we call *Ennui*, though often betrayed and complained of where the word is not applied, has no other source than that principle of Self, which, in man's corruption, takes place of the principle of righteousness? If this be true, when Divine grace displaces the selfish principle, its offspring, too, should disappear. And again I say, neither the word nor the thing becomes one who has been hired and sent into his master's vineyard, at the first hour or the last, to perform the task assigned him.

EXPEDITION UP THE EUPHRATES.

Some few of our readers may be aware that a vessel belonging to a leading firm of this town was sent to sea under sealed instructions, about eighteen months ago, having on board two iron steamboats, and other cargo of a similar and unusual description. The destination of the vessel, as now appears, was the Persian Gulf, the steamers having been constructed by order of the East India Company to act as flotilla for ascertaining the navigability of the river Euphrates. The expedition has been highly successful, having traversed the course of the stream 1100 miles from its mouth, an achievement never before accomplished, and fully establishing the superiority of modern skill and science over the ruder resources of the ancients. We have been favored with the following extracts from a private letter written by Mr Floyd, the surgeon of the flotilla, to a personal friend, Mr Samuel Potter of this town, and brought by the last overland conveyance. They will, we think, be found well worthy of perusal by those who take an interest in scientific operations, and in the remarkable countries to which they relate. The letter is dated 'Belis, June 6':—

'I have travelled over the greater part of Mesopotamia, got licked and plundered. I have traced the expedition of the 10,000 Greeks under Cyrus the Younger, and identified many of the cities in their route. I am now near Aleppo with the flotilla, having completed the ascent of the river Euphrates, without doubt one of the noblest rivers of Asia; here, at a distance of 1100 miles from its *embouchure* in the Persian Gulf, it is four hundred yards broad, and very deep. What a boast for England, upon whose flag the sun never sets, that the British ensign now floats in the breeze in the very centre of the land of the crusades and of the Courtenays, one of whose castles, 'Jiaber,' said to be founded by Alexander the Great, towers majestically over our heads.

'The 31st of May, 1841, was the happy day which crowned our efforts with success, and the distant Taurus soon re-echoed the royal salute which we fired on the occasion.

In a former letter I think I gave you a slight description of the Tigris river and the surrounding country. The Euphrates differs little from the Tigris up to Hilla, a Turkish Arab town, built near the site of ancient Babylon, except that its banks are much better cultivated, and in some places the date tree (the palma dactilferus) adds to the picturesque meanderings of the river: while in others a mosque, with its lackered dome rising from a grove of willows, is a pleasing variety from the monotony of the surrounding district. Winding its way through the ruins of fallen Babylon, the river passes Perisalom, then the field of Cunaxa, where Cyrus fell and the ten thousand commenced their ever-memorable retreat. Then comes Umbar, once the seat of a Christian bishop; then Charmand, some ruins opposite the Pylor of Zenophon; and then Hit, the Is of Scripture, and famed for its fountains of bitumen and naphtha, which are in such abundance that they spread themselves over the earth. The river now is enclosed within a valley of high rocks, which extends from its source to below Fit. They are composed of gypsum, sandstone, and conglomerates with mica and felspar. The ancient Anatho, where Julian lost part of his fleet, is the next place of importance; then comes Euri, the river Chabour of Ezekiel, Al Deir, the Thapsac of Scripture, and the ancient port of Palmyra; and lastly, the ruined castles of Raccaba, Tenobia, Racea, and Jiabber, all situated upon isolated rocks, commanding the passes of the river. These fortresses, from their differing entirely from all others of a like nature in this country, and from the Roman arch prevailing, appear to have been the frontier posts of that empire against the Parthians. The natives have a tradition that they were built by the English during the Crusades, and it is not improbable but that they were occupied by the enthusiastic followers of Courtenay, while he reigned at Orfa.

'Besides the towns which I have enumerated, there are several islands, many of which are well wooded; amongst them I may mention Juba, Haditha, and Aloose, strongly fortified, having each 500 inhabitants, and beautifully situated in the valley of the Euphrates, between Hit and Anna.

'This climate is delightful, and produces all the varieties of European fruit, besides many of the tropical ones lower down the river. Here is the only obstacle to the navigation of this river. It consists in the remains of the water-wheels used for irrigation. In the short space of one hundred and thirty miles were found nearly three hundred of these wheels, about one third of which are in operation at the present day. They consist of large parapet walls built into the stream, directing the current of the river to the wheels, which are the most clumsy pieces of mechanism, made of branches of trees, and having slung round them one hundred and fifty clay vessels to raise the water in. The wheels are forty feet in diameter, placed at the end of an aqueduct raised upon well-built Gothic arches. They are the nearest approach to perpetual motion that I have seen, and it is surprising the quantity of water which they raise to the surface. They cause a current of six or seven knots, with a fall of two or three feet where they are, so that this part of the river is difficult and somewhat dangerous; but as it is, we have surmounted all; I should rather say, the genius and skill of Messrs. J. Laird and Macgregor, who furnished the boats and engines have overcome obstacles which baffled the well-disciplined legions of Trajan and Julian, when they went to besiege Ctesiphon, and failed to drag their fleets against the stream on account of the current.

'The Tigris to Monsul, the site of the ancient Ninevao, and the Euphrates to Baulus—I might say to the heart of the Taurus, (for we may go thither)—is now proved navigable. May British enterprise drive from this field the barbarians who now occupy it, and may civilization, flying on the wings of commerce, carry with it the blessings of the gospel salvation! Yes, here is a fine field for the missionary and the merchant. To the former it opens up the Christians of a thousand hills—the Armenians, the Chaldeans, the Nestorians, the Maronites, the disciples of St. John, the worshippers of the Devil (who inhabit the Tinjarhills), and the Arabs; but the time for the conversion of the latter I fear has not yet come. To the merchant it offers a market for the cotton of Manchester, the cutlery of Birmingham, and all sorts of trinketry; in return, they might get the splendid wool of Arabia, far superior to anything I ever saw at home; the Cashmere wool, which is brought to Bagdad; gall-nuts, the gum sandrac, myrrh, the balsams from the south, and pearls, diamonds, and turquoises from Persia; all which might be conveyed by steam up the Euphrates to Belis, and hence to the Mediterranean, a four days' journey.

'So much for the commercial advantages to be derived from the opening of the Euphrates; let us now look to the political. A communication is kept up with our Indian possessions independent of that of Egypt—a great advantage in our late broil with that power; India is reached in a much shorter time than that by the Red Sea; the mission in Persia is brought much nearer, and the means exist of throwing an Indian army either into the heart of Persia or Syria in the space of a few weeks.—*Liverpool Times.*

GREENOUGH'S STATUE OF WASHINGTON.

We select the following notice of Greenough's colossal statue of Washington, which is to ornament the Rotunda at Washington, from an exchange paper, which copies it from a foreign journal, where it appears under the title of Modern Artists in Italy. It is from the pen of a continental tourist, who speaks highly of the genius of Powers in the same article. All Florence, he said, rang with the fame of these two American sculptors.—*R. I. Journal.*

The manner in which Greenough has executed his almost impossible task is only another proof that genius can infuse a magic into the commonest and most commonplace things, just as a man was a mass of inanimate clay 'of the earth earthy' till God breathed immortality into him, and so formed him after his own image. Nothing can be more human, and at the same time more godlike, than this colossal statue of Washington. It is a sort of domestic Jupiter—the sublime repose and simplicity of the whole figure, united, as it is, with exceeding energy of expression, is perfectly classical, without the slightest *abstract imitation*, for the artist seems to have embodied Seneca's admirable advice as to style—*similem esse te volo, quomodo imaginem*, as there is no mistaking the pure lineage of this state.—Being intended to fill the central position in the capitol of the United States, he has addressed his statue of Washington to a distant posterity, and made it rather a poetical abstract of his whole career, than the chronicler of any one deed, or any one leading feature of his life. He is, therefore seated as first magistrate, and extends with his left hand a sword, the emblem of his military command, towards the people; as the sovereign, he points heavenward with his right hand; by this double gesture is conveyed the idea of an entire abrogation of self, and making the patriot a conductor, as it were, between God and man.

The chair in which he is seated, being too large to be left mute, tells also its history. The superior part is richly ornamented with acanthus, and garlands of flowers, while the base is solid, simple and massive, which plainly indicates that high cultivation is the proper result of sound government, and that nations, when well planted and well tilled, must flourish as well as grow. By the figure of Columbus, which leans against the back of the chair on the left side, is connected the history of America with that of Europe, while that of the Indian chief on the right is emblematical of the state America was in when civilization first dawned upon it! The bas relief on the right side of the chair, which was the first crest of the American National Arms, is the rising sun, under which is inscribed, *Magnus ab intego sæclorum nascitur ordo.* The relievo on the left side represents the genii of North and South America, under the forms of the infants Hercules and Iphiclus, the latter shrinking in dread, whilst the former struggles successfully with the obstacles and dangers of an incipient political existence. The motto for this bas-relief is, *Incipe posse puer cui non risere parentes.* In this statue, Greenough has achieved a glorious work, and one that cannot fail to reach its destination—namely, the distant posterity to which it is addressed. Though he modestly says, that, like the modern Italian artists, he fears he should have contented himself with the sleepy and indifferent toil of the studio, had not the confidence of his countrymen—who are unrivalled in hoping great things, and truly in this instance their hope will be verified—called him to the execution of a monument, which awoke every stronger and better feeling of his nature.

Having triumphantly passed the most critical an unsparing of all ordeals—that of a people 'whose sympathy for art is nearly exhausted, while their connoisseurship is in full vigor,' he says he is not the less anxious for its fate in his own country, for that here it has been like an opera, of which they do not understand or feel the words, that will be thoroughly examined, for of music they have less knowledge. If this be true, so much the better for him, for he may depend upon its speaking a most stirring language to every heart in his 'father land.'

A Lame Boy.—A poor lame boy came one day to a gentleman who was very kind to him, and asked for a piece of string, saying, 'Do let it be a good long bit, sir.' The gentleman inquiring what it was for, the boy seemed unwilling to tell; but at last said it was to make a cabbage net, which he could sell for three pence, as he wished to send the money to help to pay for printing Bibles for the heathen: 'And you know, sir,' added he, it might pay for printing one side of a leaf of one of them.' The gentleman gave him a large piece of string, and told him to bring the net when it was finished. The boy brought it, and the gentleman said, 'you are a good boy; there is three pence for you to send for the Bibles and three pence for yourself.' 'No sir,' exclaimed the boy, 'do send it all, perhaps it will pay for printing both sides.—*S. S. Gleaner.*

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